

DESCRIPTION OF THE FUNERAL PRAYER

RESPONSIBILITY FOR SALAT UL JANAZAH

Salat ul Janazah is a Fard Kifayah, and its procedure and details follow the sunnah of the Holy Prophet (pbuh). It is strongly recommended that as many members of the Muslim community as possible should join the funeral procession and Salat ul Janazah. Abu Huraira R.A. reported that Allah's Messenger (pbuh) said:

"A Muslim has five rights upon other Muslims: responding to his Salam, answering his invitation (to food), making Tashmeet when he sneezes, visiting him when he is sick, and following his Janazah when he dies."

(Bukhari and Muslim).

BEFORE THE SALAH:

1. There is no Azan or Iqamah for Salat ul Janazah which is offered with the participants standing and with the body of the deceased placed in front of them. There are no Rukus or Sujud to be performed in Salat ul Janazah².
2. When performing Funeral Prayer, the dead body should be positioned facing the direction of the Qiblah (Ka`bah-direction faced in Prayer), because the Prophet (peace be upon him) said: *It is the Qiblah (Ka`bah-direction faced in Prayer) of Muslims while living i.e. during Prayer and after death [in the grave].*
3. It is an act of Sunnah (action following the teachings of the Prophet) that the Imam stands at the head of the body if the deceased is a male and by its middle if it is the body of a female as authentically reported from the Prophet (peace be upon him) in the Hadith of Anas and Samurah ibn Jundub (may Allah be pleased with them both). A group of scholars also holds the opinion that the Imam stands at the chest of the body if the deceased is a male; however, this opinion is considered to be weak.
4. In the case of multiple deceased persons, the bodies should be placed in a row with those of men nearest to the Imam.
5. If Salat ul Janazah is being offered in the open, it is not necessary for the participants to take off their shoes so long as they are visibly clean.
6. The deceased and those offering the Salat must be Muslims, and the body of the deceased and those offering the Salat must be in a state of ceremonial cleanliness (Wudu or Ghusl).

DURING THE SALAH:

1. The Imam (the one who is leading the congregational Prayer) begins by pronouncing Takbirat-ul-Ihram (saying: “Allahu Akbar [Allah is the Greatest]”) and seeking refuge with Allah from the accursed Satan. All the followers in the prayer raise their hands too to say the takbeer.
2. He then recites the Bismillah (saying, “Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]”) and Al-Fatihah (the opening chapter of the Glorious Qur’an, Surah number I). It is desirable that he recites a short Surah after Al-Fatihah, such as Al-Ikhlās or Al-‘Asr, or some Ayahs (Qur’anic verses). It was authentically related from the Prophet ﷺ (peace be upon him) in the Hadith of Ibn ‘Abbas (may Allah be pleased with him and his father) which indicates this practice.
3. Then, the Imam should pronounce the second Takbir (saying: “Allahu Akbar [Allah is the Greatest]”) and invoke Allah’s peace upon the Prophet ﷺ (peace be upon him) in the same manner a person invokes Allah’s peace upon him in the final Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer).

There is a difference of opinion regarding the raising of hand in the 2nd, 3rd and 4th takbeer. According to the Hanafi’s and Maliki’s, hands are not raised. Whereas, according to Shafii’s and Hanbali’s, hands have to be raised. Ahl ul Hadith scholars consider the latter opinion to be more sound in accordance with the hadith regarding the method of Ibn ‘Umar and Ibn ‘Abbaas. Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: Which is better, to raise the hands or not raise them in the funeral prayer? He replied: The correct view is that raising the hands with the takbeer in the funeral prayer is Sunnah with each of the takbeers, as was clearly narrated from Ibn ‘Umar. Such tawqeefi matters (i.e., matters that must be based on sound reports and cannot be subject to ijtihaad) can only be determined on the basis of a text. In fact it is narrated that the Prophet (blessings and peace of Allah be upon him) used to raise his hands with every takbeer.

4. The Imam pronounces the third Takbir and supplicates to Allah for the deceased with the well-known supplications (of the Prophet), being attentive to mentioning the correct gender and plural pronouns for multiple funerals.

The best is to say:

﴿O Allah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah, whoever You decree to live, let him live in Islam and whoever You cause to die, cause him to die with Iman (Faith).﴾

O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water, snow and hail, and cleanse him of sins as a white garment is cleansed of dirt.

O Allah, give him a house better than his house and a family better than his family. O Allah, admit him to Paradise and protect him from the torment of the grave and the torment of Hell-fire; make his grave spacious and fill it with light.

O Allah, do not deprive us of the reward and do not cause us to go astray after this.)

All of this was recorded from the Prophet (peace be upon him). If you supplicate to Allah using other words, this is fine. For example, one may say,

“O Allah, if he was a doer of good, increase his good deeds; and if he was a wrongdoer, forgive his bad deeds. O Allah, forgive him and give him the strength to say the right thing.”

5. Finally, the Imam pronounces the fourth Takbir followed by a moment of silence and then recites Taslim (salutation of peace ending the Prayer) once to his right only.
6. As for the opening invocation, there is no harm in either saying it or not. Yet it is better to omit it in accordance with the statement of the Prophet (peace be upon him): *(Hasten the funeral proceedings...)*
7. Then, after a fourth Takbir there is a short pause ending with one Taslim to the right. This was narrated from the Prophet (peace be upon him).

DUAS FOR JANAZAH SALAH:

[Note: The following are for funeral of a male Muslim, change it accordingly for female Muslimah]

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ
مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ، اللَّهُمَّ لَا
تَحْرِمْنَا أَجْرَهُ ، وَلَا تُضِلَّنَا بَعْدَهُ

“O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allah, do not forbid us their reward and do not send us astray after them.”

Ibn Majah 1/480, Ahmad 2/368. See also Al-Albani, Sahih Ibn Majah 1/251.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ مُدْخَلَهُ ، وَاعْسِلْهُ
بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضُ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ
دَاراً خَيْراً مِنْ دَارِهِ ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ،
وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

“O Allah, forgive him and have mercy on him and give him strength and pardon him. Be generous to him and cause his entrance to be wide and wash him with water and snow and hail. Cleanse him of his transgressions as white cloth is cleansed of stains. Give him an abode better than his home and a family better than his family and a wife better than his wife. Take him into Paradise and protect him from the punishment of the grave [and from the punishment of Hell-fire].”

Saheeh Muslim 2/663.

The funeral prayer for deceased child:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ مُدْخَلَهُ ، وَاعْسِلْهُ
بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضُ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ
دَاراً خَيْراً مِنْ دَارِهِ ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ
، وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ ،

O Allah, protect him from the torment of the grave. O Allah, make him a precursor, a forerunner and a treasure for his parents and an answered intercessor. O Allah, make him weigh heavily in their scales (of good) and magnify their reward. Make him join the righteous of the believers. Place him in the care of Ibrahim. Save him by Your mercy from the torment of Hell. Give him a home better than his home and a family better than his family. O Allah, forgive those who have gone (i.e. passed away) before us, our children lost (by death), and those who have preceded us in Faith.

Ibn Qudamah, Al-Mughni 3/416 and Ad-Duroosul-Muhimmah li-Aammatil-'Ummah, pg. 15, by Shaikh 'Abdul-'Aziz bin Baz.